

*The*

AMERICAN INDIANS

*Our Challenge!*

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# The American Indians

## --Our Challenge!

The American Indians, As Our Challenge, the topic which has been assigned to me, is a very broad one. The work our denomination has been permitted to do, and is doing among a few tribes, is but a drop in the bucket, as it were. In order to better understand the immensity of the task permit me first of all to give a bird's eye view of the whole field. I believe we all realize that there are many tribes of Indians, at least 75 of them, in the United States alone, not including the many in Canada, Alaska, Central and South America. As far as the tribes of the United States are concerned practically all of them, I believe, have been reached and the Gospel of salvation brought to them by one denomination or another. But that is not the case with those in Mexico, Central or South America. It is said that in all there are something like 300 tribes of Indians in the two Americas. Each tribe has not only its own language but its own customs, traditions, and beliefs, which vary widely. The name Indian was first applied to the natives of the newly discovered islands and main land of America by Columbus because he was under the mistaken impression that these newly discovered regions were a part of the coasts of India in Asia.

The Indians of North America can be

classed in different groups since their habits, mode of living, etc., are naturally influenced by climate, environment and the like.

First, there is the plains area, which comprises the plains and prairies west of the Mississippi. This area was formerly the range of the largest herds of bison and buffalo. Among these plains Indians we find the following typical traits: buffalo hunting, the tepee, the camp-circle, the soldier police, the sun dance, formerly the use of the dog, later the horse, with the travois (a sort of A-shaped sledge, supported at the front end by shafts, attached to dog or horse, and used in transportation.) In this area we have the Arapaho, Blackfoot, Cheyenne, Crow, Comanche, Kiowa, Sioux and other tribes, and along the eastern border of this area among others, the Iowa, Kansas, Wichita, Missouri, Omaha, Osage and Pawnee tribes.

Second, in the Eastern Woodland area along both sides of the great lakes and the Atlantic ocean were found the Delaware, Pawhatan, the Sac and Fox, the Ojibway, the Kickapoo, the Ottawa, the Pottowatomi and the Iroquois tribes. Of all North American tribes the Iroquois were the most highly organized and exerted the widest domination.

Third, the principal tribes in the south-east area, including the states of Tennessee, North and South Carolina, Georgia, Florida, Alabama, Mississippi, and Louisiana, were the Cherokee, Chickasaw, Choctaw, Caddo and Seminole. More agriculture was

carried on by these tribes, also pottery was made and the weaving of cloth practiced.

Fourth, the southwest area, includes Arizona and New Mexico, some parts of Texas, Mexico and California. This is a more arid region, adapted to some kinds of agriculture, sheep raising, etc. Here we find the true Pueblos, such as the Hopi, Taos, Zuni, Mohave, Yuma and other tribes; also the non-Pueblos who are more nomadic and far less uniform in culture, such as the Navajo, Apache and Pima. The Pueblos are distinguished by their type of village, but have many other cultural characteristics in common, such as the use of the kiva (ceremonial house), kazina dances, altars and sacred cornmeal, tilling of the fields and weaving of cloth. The Hopi are best known for the ceremony of the snake dance, which is not found among the other Pueblos. In this region we also find the art of carding and spinning yarn, and the weaving of rugs is well developed. The Navajo rugs are well known.

Fifth, the California area, in which representatives of more linguistic stocks are found than in any other. California culture was perhaps the crudest type to be found in America. However, the art of basketry was highly developed. Pottery was practically unknown and agriculture was not practiced. The acorn, seeds of wild grasses, and roots were used as food.

Sixth, the north-pacific coast area, extending from the southern coast of Oregon up to Alaska. Here the Indians were canoeists and fishermen. Dishes, bowls and spoons



were of wood. No pottery was made, so boiling was done in wooden boxes or baskets by dropping in hot stones.

Seventh, the plateau area, comprising the highlands of Idaho, Oregon, Washington and British Columbia. The salmon of the Columbia river drainage system constituted the main diet of a number of tribes here, including such as the Snake and the Nez Perce tribes.

Elghth, the Mackenzie area comprising the interior of northwest Canada and Alaska. The food of the tribes found in this area is the caribou, whose skins also furnish clothing and tents. Toboggans, snow shoes and bark canoes are in general use. Utensils are of basketry and bark, and boiling is usually done with hot stones.

Ninth, the Arctic area, which includes a narrow strip along the coast from the Alaska peninsula to the Gulf of St. Lawrence, the Alutian Islands, and the inhabited arctic lands. The tribes here are of the Eskimoan stock.

All of these mentioned areas are in North America. Besides all of these there are many Indians running into millions in Mexico, Central and South America, many never touched by civilization or the Gospel, especially so in the interior of South America. What a challenge to Christians everywhere! It is very interesting and highly commendable that our Mennonites who settled in Paraguay, South America, so recently, have, on their own initiative already started to do mission work among the tribe of Indians that lives around them.

So much as a sort of introduction or background to the general topic of the American Indian. There is such a variety of customs, traditions, ceremonies, beliefs, etc., among all these various tribes that it would be impossible to go into detail to any extent. Since, however, our contact with Indians has been entirely with the Cheyenne and Arapaho tribes, I shall endeavor to go into a little more detail regarding these. These two tribes, tho speaking entirely different languages, have for some reason or other, always, as far back as we know, been closely connected. In former times, before the Indians had been educated in the English language, all plains Indians used the sign language as a means of communication. At the present time practically all the younger and middle aged can converse in the English, so it affords a means of communication between the different tribes. Both the Cheyenne and Arapaho tribes belong to the Algonquin stock—tribes of this stock have their home in the northeast (the great lakes region and New England)—and how these two tribes wandered so far away from their original abode, coming to live with tribes of the so-called Siouxan stock, is not known. Their accounts of olden times tell of a cold country with much ice and snow, also of the fact that they used to live in houses and till the soil. So they must have been settled, and not the roving, roaming people of later times.

In 1680 we have the first record of the Cheyenne meeting with the whites. They then lived along the upper Mississippi, sub-

sisting only partially on farming and partially on hunting, living in tepees, not in houses. Gradually they drifted further south. Records of various times when the Cheyennes came in contact with whites tell of a peaceable tribe. I mention this especially, for later on we find them cruel and war-like, which, of course had its reasons, as we shall see.

In 1825 we have the first official contact of the Cheyennes with whites when Gen. Atkinson made the first treaty with them in the vicinity where Pierre, South Dakota, is now located. There were then about 3000 of them. In 1828 the Bent Brothers, one of whom had a Cheyenne wife, started a trading post where Pueblo, Colo. is located. In 1835 the Comm. of Ind. Affairs mentions the Cheyennes for the first time in his report. In 1851 a treaty was made with the one part of the tribe, but not with the other part, thus making the division official. Here in Colorado these Cheyennes had been given a reservation, but in 1849 the gold rush to California took place and the course led all the gold seekers thru the Cheyenne reservation. The game on this reservation, which was the means of their subsistence, was thoughtlessly and illegally destroyed. Not only that—cholera broke out among them. One event even tells of infected clothing being distributed among them purposely to exterminate them, and of 2000 becoming victims of the disease. Later when gold was discovered in the neighborhood of Denver, pressure was brought to bear upon the Cheyennes to give up the land that had



been promised to them. Up to now the Cheyenne had been for the most part peaceable, but, through the unjust treatment by whites, killing the buffalo, and taking their allotted land away from them, they became angered and did commit terrible, merciless slaughter at times. Wanting to fight for their rights, they were misunderstood and became victims of many unjust deeds on the part of the whites.

Next the Cheyenne Indians were located in eastern Colorado and western Kansas, in the vicinity where Dodge City is located. Again hunters came, put up a fort on their promised reservation and killed the game by which these Indians subsisted. This again led to skirmishes and war. Finally, the Cheyenne and Arapaho were brought to Indian Territory against their will; they could, however, resist no longer. In about 1870 they were allotted a reservation with Darlington as their agency. These Indians, though partially subdued now, were restless and dissatisfied. Not being used to the climate nor the water, most of them became sick with malaria, the medicines provided by the Government were exhausted; all this adding to their dissatisfaction. They made various desperate efforts to get back to the northern country climate. In these attempts they committed serious depredations. Ever and again they would leave their reservation and in their raids would commit fiendish atrocities on white settlers till in the fall of 1874 the Government decided to put a stop to these outbreaks. A campaign followed during that winter, an unusually

severe one, in which the Indians lost not only many of their number in various skirmishes, but practically everything else that they owned. When they finally surrendered and were brought to the agency Gen. Miles, a Quaker, who was Indian agent there at that time, said that he had never seen a more dejected, poverty stricken group of people than these Cheyenne and Arapaho people. In 1878 the Quakers started mission work at Darlington among these two tribes. Two years later they turned this mission work over to our General Conference Mennonites. So it was in 1880 when our first mission venture was begun. How should our first missionaries win the confidence of these poor people who had been so mistreated? Did these missionaries not also belong to this hated white race? And now they came and preached to them of the love of God, when thus far, they had not been treated with love by the whites. How could the Indians bring the two together?

Considering all this it was of necessity a very difficult beginning. Then, too, we must not forget that wherever mission work is begun among Indian tribes in America, the missionaries do not find a printed and written language. And in those early years very few Indians could speak the English, so it was very hard to find reliable interpreters. The pioneer missionaries had to, with much labor and consecration, first of all reduce a difficult language to writing and finally after many years of hard labor, translate the Scripture into the language of the tribe.

So one should not wonder that at first results were slow in materializing. I wish to mention here that missionaries of other denominations did not always learn the language of the tribes among whom they labored but did the best they could with the use of interpreters. Then they could go from one tribe to another. That, however, is not the case when a missionary spends much time reducing a difficult language to writing, learning to use it, and translating the Scripture into that language. I think we can readily see that the work can and should be more effective and more satisfactory when the missionary can converse in the native tongue of the tribe among whom he labors. If we would just put ourselves in the place of an Indian, would have to learn a language strange to us and then hear the Gospel only in that acquired language—would it not be harder for us to understand it than if it were brought to us in our own mother tongue? Therefore our missionaries tried to acquire the language of the tribe among which they chanced to labor.

Then, too, these Indians had their own religion, their own beliefs, which had been inculcated and instilled into them for generations past. Why should they change and take up a new, a strange religion brought to them by the hated white man, their enemy, as they thought?

The Cheyenne and Arapho do not worship material idols. I do not know of any American Indian tribes that do. The Hopi, of course, have their Kazinas, but they are,

if I am correct, not so much a material idol as a means to carry their petitions to the spirit they worship. The Cheyenne and Arapaho worship many spirits, the Great Spirit, the Maker of all, and many others both good and evil. From their childhood on they are taught to reverence sacred things and they consider many objects as sacred, such as the springs, thunder and lightning, certain animals and all kinds of good and evil spirits. To them everything seems to be alive with spirits—the trees, the hills, the springs, and innumerable other things. When driving along on the reservations both in Oklahoma and Montana we would often see bits of calico tied to the trees near the springs or sacred places—offerings to the spirit of the spring or sacred place. They also fear the spirit of the departed and therefore dread going past a cemetery, especially by night, and will sing or whistle when so doing to keep the evil spirit away. To them all these spirits are very real and supposedly have power to harm them, causing sickness, misfortune or twisting of their mouths. Indeed, in general, sickness is looked upon as a visitation of some evil spirit and so their medicine man proceeds to try to drive out these evil spirits with his rattle and incantations.

Their religious ceremonies are many, and only the priests are initiated. The chief among these ceremonies among the plains tribes is the so-called sun dance—later often called the willow dance. When such a dance is held the whole tribe is supposed to be present. The priests prepare the initiates in

their secret lodges. The place of ceremony faces the east and the ceremony takes place at the west end. The pole and lodge are put up with much ceremony and after the dance is over are never touched by human hands, but left standing to the elements. The dance is usually instituted by a vow by some individual to avert sickness or to regain health of a member of the family and to implore fruitfulness (in some tribes also to avert lightning). Usually a period of eight days is needed, four or more to go thru all the ceremonies of preparation, and three or four for the dance proper. The dancers, all of whom are young men, continuously swing their bodies up and down, at the same time blowing a whistle, accompanied by the beating of drums. The dancers are supposed to keep this up four days and nights with but short intervals of rest, eating or drinking nothing during all this time. At meal time the women folks will bring in the best of foods that they can prepare and these dancers are obliged to distribute this food to the others, not daring to partake of any of it themselves till the time of dancing is over. Formerly they were more robust and could carry on for four days and nights, but nowadays they can barely keep it up two whole days and nights. The dancers are painted, four or five different colors being used, all having some significance. They offer to the four cardinal points, also to the spirit above and to the spirit in the earth. In former times bodily tortures were connected with this dance. Sinews would be laid bare on shoulders, back or breast,



skewers fastened under the bared sinews, then, either by dragging buffalo skulls through brush, or by fastening a line to a tree and then jerking to and fro, these sinews would be torn. In later years the Government objected to this part of the ceremony and it is now omitted. This sun dance was practiced by the plains Indians with some variations. The Arapaho and Cheyenne have other religious dances besides the sun dance, such as the buffalo or animal dance. The most sacred dance to the Cheyenne, however, is the so-called arrow worship, which is unique with this tribe. Each tribe seems to have some dance or ceremony that is distinctive to it; for instance, the Hopis have their snake dance, primarily as a supplication for rain or fruitfulness of the fields. What is at the bottom of all of these ceremonies, we may well ask? Is it not an unrest of mind, is it not a feeling that they are not in the right relation to the Great Spirit whom they worship, and, that they are under the delusion that they themselves must do something to get into the right relationship with this Higher Being? Our souls are unrestful within us until they find rest in God.

To such a benighted people, poor not only materially, but especially spiritually, our Mennonites came in 1880 to begin mission work. Would these people respond? First of all these missionaries had to win their confidence. To me it seems providential that we, as a denomination, were first of all led to the American Indians, a people that

had received so much mistreatment from the hands of the whites, to in some measure make up to them all of this—to bring them the glad tidings of a heavenly home in contrast to the earthly home that had been taken away from them time and again. They were like the sick Lazarus lying at our very door, and not to have ministered unto them, would have been an act similar to that of the priest or Levite of the parable. When the Lord sent out His disciples He instructed them to begin in Jerusalem, then to spread out in wider circles. This is not saying anything against missions in other countries. On the contrary, we should do the one, and not leave the other undone.

Usually mission work among the heathen people is carried on in three different phases; namely, medical, educational and evangelistic. In the beginning the work among the Cheyenne and Arapaho was no exception to this method. Our first missionaries had to have some knowledge of medicine and their ability and willingness to take sick and undernourished infants and nurse them back to health, proved to be a means of gaining the confidence of these poor, dejected, dissatisfied people, for it demonstrated to them as mere words could never do, the love of God that was in the hearts of these missionaries towards them. Mission schools were also started to educate the children of these poor people. Twice fire destroyed the schools erected, one at Darlington in 1882 with the tragic death of the little son of uncle an aunt S. S. Haury,

the little son of uncle and aunt S. S. Haury, our first missionaries, and three Indian children; another at Cantonment in 1893. Undaunted, our churches continued and rebuilt these schools continued and rebuilt these schools. Much good was accomplished in the 18 years each of these schools was in operation.

Gradually, however, the Government started schools everywhere for the Indian youth and withdrew its support of the mission schools. So these were closed, Darlington in 1898 and Cantonment in 1901. Previously the Government had furnished the victuals, the books, and the clothing for the children in the mission schools, so that the mission had to furnish only the buildings and the employees. But now all this support was withdrawn which resulted in the closing of our mission schools, and the missionaries had to make the best of it. These mission schools had exerted a very fine influence, and even now after 60 years there are some of the pupils of these mission schools still living who tell us that the mission schools were the best schools they ever had. When the mission schools were closed, the missionary, however, was given the permission to do religious work with the children in the Government schools, usually three hours per week, so he could conduct Sunday Schools on Sunday mornings, and preaching service on Sunday evenings, and have one hour on a weekday evening for further Biblical instruction. In later years even most of the Government schools among the

Cheyenne and Arapaho in Oklahoma were closed, only the one at Concho (near old Darlington) remaining for these two tribes. White settlers had come in, much of the Indian land had come into their possession by selling of dead allotments (land belonging to deceased Indians), railroads and towns had been built, and schools established for white children, and so at the present time many of the Indian children are attending schools together with white children in their respective school districts. Besides, as the Indians became more settled the Government sent out and stationed physicians and nurses among them, and later also erected hospitals for the Indians, so that gradually the educational and medical work among the American Indians passed largely into the hands of the Government. There was nothing the missionaries could do about it but to make the best of it. Thus many an opportunity to minister was taken away, but the missionaries continue to hold services with the school children at Concho and try to reach the other Indian children in S. S. at the various churches, visit the sick in the hospitals and in the homes, and so use every opportunity they can to sow the good seed.

The third phase of the work, the evangelistic, has been carried on through all these years. When the Indians became more settled and were allotted individually, they naturally scattered over larger areas, mostly along the streams where they would have easy access to wood and water. This necessitated the erection of various mission sta-

tions. Conditions changed at times, the Indians would even leave one place and locate at another, so it also happened that some stations had to be discontinued. The following six are still being operated, Cantonnement, (church now at Longdale), Canton Arapahos (the only one among the Arapaho tribe), Clinton, Hammon, Fonda and Thomas. Many have been the converts throughout the years, and here let me say that at the beginning of the work in Oklahoma, as well as later in Montana, the work of the mission societies, then largely called sewing societies, was of inestimable value. It not only helped to clothe these poor people when they were so needy, but it primarily helped to open up their hearts and above all demonstrated the love of the Mennonites towards them, as nothing else could have well done. Comparing the small number in the Cheyenne and Arapaho tribes to the teeming millions of other fields, proportionately they have responded and, do respond, to the Gospel of salvation just as well as those of other mission fields. Not only has our denomination labored among these two tribes but there have been Baptists, Dutch Reformed, and for a time, also the Episcopalians. The Baptists now occupy the eastern end of the field and have meeting places at Watonga, Geary, Greenfield, Calumet and Kingfisher and have won many of these tribes to Christianity.

On all fields, however, the evil one is always busy trying to hinder the work of the Lord. When the native religions were gradually losing their power, since the initiated



priests became fewer and fewer, and not many of the younger ones were initiated, educated Indians started a new cult among their people known as the peyote cult. A sort of a cactus plant was imported from Mexico and with the use of it a new religion established among many of the Indian tribes, calling itself "The Native American Church." This bean or peyote button contains a narcotic and so is an opiate; it stupifies the user for the time being. The users, however, claim that it makes them feel good, they have pleasing visions, and hear pleasing sounds when under its influence. It is habit forming and such as are addicted to its use find it very hard to discontinue. In order to attract their people these educated Indians, however, mix some good into this new religion; just as the bait we use on a trap is good, but the trap is concealed, so they will use the Bible and prayer in their ceremonies. This becomes a pitfall to weaker Christians for they cannot distinguish between the real and the false. Besides this, feasting is connected with their worship and that is another means of attracting many. Some really worship this peyote bean, others say they do not, but they have gone so far and have taken out a charter in Oklahoma and so can continue in their worship just as any other religious party or organization. Some even use a brew made of this peyote button, as we do the wine or grape juice in communion. So the evil one is ever active trying to overthrow the kingdom of God, but the Word of God can and does convince even such.

Within the last few years a number of strong adherents of this cult in Oklahoma have come to the conviction that it is a false worship and have stepped out, openly confessed Jesus Christ as their personal Savior and joined the Church. Yes, the Word of God is a power unto salvation to all those that believe.

At the occasion of a conference, I think it was at Meno, Oklahoma, one of the older Christians, who was a leader among his people was called upon to make a few remarks. The gist of his short talk was—"I am not educated, I cannot say very much, but I can say this—had not the missionaries come to us and brought us the Gospel of Salvation I would not be standing here before you now. Chances are I would be hiding somewhere in the brush with my bow and arrow and shoot down any white man that might chance to come my way, like my people used to do." Yes, the Gospel of Jesus Christ transforms lives.

When the work of our conference in Oklahoma had been carried on for 13 years a new mission field was taken up in 1893 among the Hopi tribe in Arizona. This field proved to be hard and stony soil; for many years the Hopis would not come to meetings openly and had to be reached by conducting street meetings, where they had a chance to listen without being seen. Faithful workers, however, kept on laboring and in later years even here some are coming out for Christ and when they do seem to be quite steadfast. How thankful we should be that the Lord does not reward us according to

the numbers we bring into the fold, but according to the faithfulness we show in our labors for Him. Here, too, the language of the tribe was learned by our missionaries and much translation work was done, so that the Hopi also can hear the Gospel proclaimed to him in his own language. Besides our representatives, the Baptists are doing mission work among the Hopi at Toreva, and Polacca.

As time went on it became more generally known that there were Cheyennes also in Montana. Even families were divided when the division of the tribe took place, and by letters written by the missionaries for Indians in Oklahoma to their relatives in the north this was gradually brought to the attention of our churches, particularly our mission board. And since Rev. Petter had reduced the Cheyenne language to writing and compiled a dictionary and a grammar of the same, besides having done a great deal of translating of Scripture into the Cheyenne, it was decided to expand our mission activities again and take up a third field in America among the Northern Cheyennes in Montana. This was done in 1904 and it became our lot to be the pioneers of that field. Pioneering is always hard, and Montana proved no exception. With the nearest post office at that time 18 miles away, the nearest R. R. point 35 miles distant, the nearest trading point, where building material could be procured, 65 miles away, no cars, trucks or even telephones, and only a tent to live in during the first summer, it meant a great deal to build

up a mission station. The Lord provided us with surveyors in a wonderful way when we had to have the plot of ground selected to erect a station, surveyed. Also, when the building material had been hauled and piled up and we knew not where to turn to obtain workmen to erect the buildings, He sent us a carpenter and a mason just at the right time. Many a time we experienced how the Lord provides and cares for His own. Here my husband had the advantage, since he could speak the Cheyenne, having been on the Oklahoma field already since 1895. When driving out in Montana and meeting Indians he addressed them in Cheyenne. With surprise written all over their faces they exclaimed: "Who is your mother?" evidently taking him for part Indian, for thus far they had heard only one white man, Rev. Petter on his visits to Montana prior to taking up the mission work, speak Cheyenne. It took till almost Christmas time to get house and church built, so that we could invite the Indians to come to services. They had been told about the reason of our coming to locate among them and had been invited repeatedly. But would they really come when the time for services arrived? Our first service at Busby, the station just erected, was on Dec. 18, 1904, and the church was filled to overflowing with Cheyennes to hear the Word of God proclaimed to them in their own language. The next Sunday being Christmas, we could tell them that Christmas gifts would be distributed at that time to all that would come. Here, too, the sewing societies helped

in a commendable way in sending articles of clothing for distribution. It was bitter cold on the next Sunday, with deep snow on the ground, but many came, clad very poorly, with but thin moccasins on their feet, and how happy they were when they all had received some warm article of clothing, after listening to the Christmas message for the first time. Here, too, the work of the societies helped to win the confidence of the people and open their hearts. Indians from Lame Deer, 18 miles away, came to the services at Busby occasionally and begged to have a mission station and a missionary stationed at Lame Deer also. So the work expanded. In 1908 a station was actually started at Lame Deer, in 1910 at Birney, and in 1917 work was begun at Ashland and the station there built later in 1921. Several outstations were also opened and thus the whole field was covered by our denomination, except that the Catholics had a mission school near Ashland, just off the reservation. Here in Montana it was not so long until the first convert was won, likely because work could be begun in the native tongue right away. Here, also, many converts were won on the various stations and the work is still being carried on at three stations and one outstation. Native helpers also assist on this field at the various stations. The peyote cult, too, is quite strong here. Later after we had left Montana (in 1920) to continue with the work among the Southern Cheyennes in Oklahoma the Catholics also covered the field in Montana by erecting churches near all of our sta-



tions—which adds to the difficulty of the work. But the Lord finds His own in spite of difficulties.

After we had been in Montana for some years a respected chief of the Northern Cheyennes came to our home at Busby, and spoke along this strain: "I am an older man already. I followed our own teachings for many years in all sincerity. I thought it to be the right way to worship, being taught that way from my childhood. But it did not satisfy me. Then I tried this peyote religion, because I was told that it was the right way to worship. But I found there was much in this worship that was done in secret, and was not right. It did not satisfy me, I was still restless and uneasy. Then you came and put this church, a light-house as it were, and brought us the Word of God; here everyone is invited, nothing is done in secret, and I feel that this is the right way to worship, I want to feel satisfied, therefore I want to become a Christian." He was duly instructed, received into the church and remained faithful to the end, even tho death in the family and other hardships came to him after his baptism.

Our mission fields in America have taken quite a toll of human lives among the missionaries while in the service. It might not be amiss here to bring those before our mind's eye in a paper of this kind:—"Our Challenge in Regard to the American Indian." Already in 1887 uncle D. B. Hirschler lost his first life companion (nee Lizzie Welty) though she did not pass away on

the field but at Berne, Ind., her home. In 1889 Rev. H. R. Voth lost his first wife, (nee Barbara Baer, mother of Mrs. Frieda Regier-Entz) and she lies buried at Darlington. In 1890 uncle D. B. Hirschler passed away at Cantonment while in service as a missionary, a young man of but 35 years of age. In 1899 Missionary J. A. Funk lost his first companion and she, too, lies buried at Cantonment as does also the faithful first companion of Rev. R. Petter (nee Marie Gerber) who passed on to her reward in 1910. In 1901, in Arizona, missionary H. R. Voth lost his second wife (nee Martha Moser) another faithful one in the Lord's vineyard. In 1914 Rev. C. J. Frey, a missionary at Oraibi, Arizona, passed away while in the service there, and in April, 1939 Miss Elisabeth Schmidt passed away on that field also while in service. In Montana the mission lost a young and faithful missionary in 1935 in the person of Valdo Petter, son of Rev. R. Petter. These were faithful to the end and they will receive their reward. Others had to leave the mission field on account of ill health, and some have served their full time and have retired from active service on the field. The Rev. H. J. Kliewers served in the Oklahoma field from 1893 to 1936, and the G. A. Linscheids served in Oklahoma, then Montana, and then again in Oklahoma from 1895 to 1938. Should not all of us be inspired to greater zeal in the Lord's work in our own sphere, wherever we are, and do what we can to continue as long as the time of grace lasts to win more precious souls for the Lord?

If anyone doubts the worthwhileness of missions, would that they could have been present in the summer of 1939 at the 35th anniversary celebration we were privileged to attend at Busby, Montana. There were ten meetings in all and natives took part in every program with Scripture reading, remarks and prayer. The main speakers were Rev. Horsch, member of the mission board, Rev. Habegger, Rev. P. A. Kliever and Rev. G. A. Linscheid. Milton Whiteman was one of the ablest interpreters and leaders. Once he made the remark: "When Mr. and Mrs. Linscheid were here before, as our first missionaries, I was a wild Indian," and he spoke truly, for we knew him as such at that time. He was converted later and is a good speaker, can use both the English and Cheyenne fluently, is also a good song leader, and seems very sincere—transformed from a wild Indian to a child of God by the Gospel of Jesus Christ. If you could have heard the testimony of an old blind grandmother, a Christian, urging her people to follow the straight and narrow path; or the prayer of Milton Whiteman's wife, pleading for her people and offering testimony, as well as other testimonies given; or could have been present at the impressive communion service on that Sunday morning when many partook of these symbols, the broken body and the shed blood of our blessed Lord and Master, I am sure you would agree with us that it has been, and is very much worthwhile, and that the American Indian is as worthy and capable of salvation as any other heathen people on the face of the earth.

—Mrs. G. A. Linscheid



